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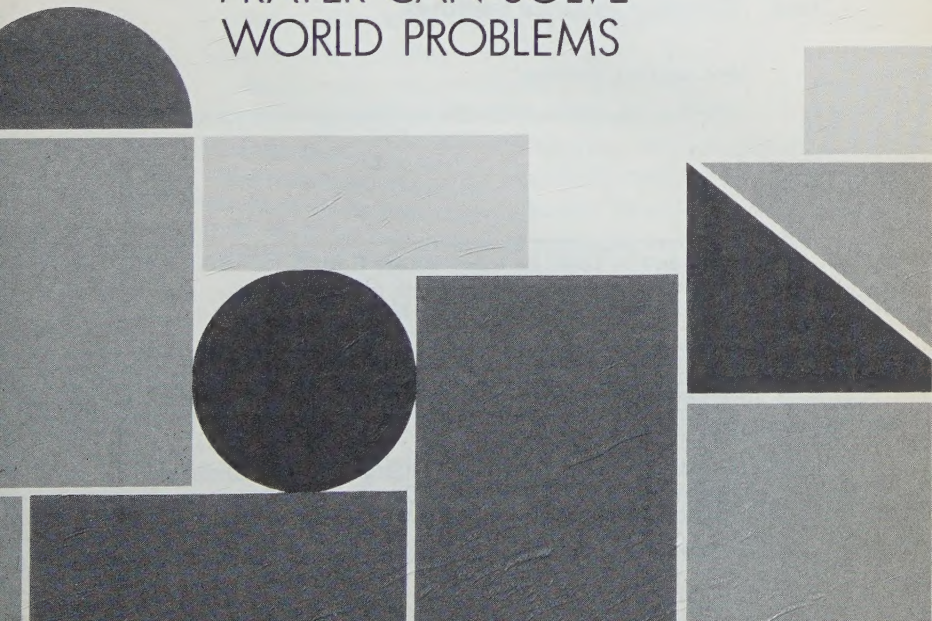
"WHAT I SAY UNTO YOU  
I SAY UNTO ALL,  
WATCH."—JESUS

COLLEGE: MAKE IT A TIME  
OF FULFILLMENT



BEING A BETTER THINKER

PRAYER CAN SOLVE  
WORLD PROBLEMS



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## College: Make it a time of fulfillment

DAVID C. KENNEDY

Christian Science brings out the truth that no condition is more fixed than our relationship to God. Wherever we go, geographically or mentally, that relationship remains intact. Each of us is His child, with an everlasting purpose and the God-given power to fulfill it. When perceived and put into practice even in a degree, this relationship becomes an unfailing, manifold help to us—a refuge from stress and fear; a healer of sickness, loneliness, and gloom; a source of strength and guidance.

For many, their years at college are an important vestibule, a time of valuable achievement and immense hope. Too often, though, hope seems almost to vanish behind a gray wash of loneliness, depression, and despair. But this doesn't have to happen. Or, if it already seems to be the case, it can be turned around completely and made to give way to progress and fulfillment. Spiritual under-



standing enables us to throw off depression and maintain a healthy, happy perspective—not a Pollyanna viewpoint but a well-founded trust in good.

The Bible shows us that God is infinite Life, Mind, and Truth and that God is One, indivisible. Therefore Life and Truth are One. Truth cannot become *untrue* and cease to be; likewise, Life cannot cease and become untrue. Truth and Life are infinite, changeless, and eternal, constituting and comprising all reality. God is also Mind, the supreme source of all being, the creator of man and the universe. Mind imbues all creation with intelligent purpose. Because God is Love, that purpose is good. Because God is Life and Truth, that purpose stands. The Bible depicts God as saying, “My counsel shall stand, and I will do all my pleasure: . . . yea, I have spoken it, I will also bring it to pass; I have purposed it, I will also do it.”<sup>1</sup>

So purpose is not actually something we have to create or anxiously look for. It is already included in our true being. Fundamentally, the purpose of man is to express infinite good, to manifest the allness of Soul. Being God’s likeness, man eternally—already—expresses Him, consciously radiates the love of Love in all its hues and facets, the activity of Life, the indestructibility and power of Spirit, the unchanging goodness of Principle, perfect health, unlimited intelligence, and so on. In the full manifestation of good, no individual spiritual idea can ever take the place of another. Each is distinct, unique, and loved. The power that impels the fulfillment of God’s purpose is not man but God Himself. Mary Baker Eddy, the Discoverer and Founder of Christian Science, writes, “Spirit, God, gathers unformed thoughts into their proper channels, and unfolds these thoughts, even as He opens the petals of a holy purpose in order that the purpose may appear.”<sup>2</sup>

In divine Life there is no failure. There is only the irresistible opening of God’s already infinite purpose, and man reflects this ceaseless expansion. So pressure, loneliness, inability, and dead ends are not hard realities; they stem from what Christian Science terms mortal mind. St. Paul called it “the carnal mind,” which “is enmity against God.”<sup>3</sup> The essence of mortal mind is ignorance—ignorance of God’s allness, goodness, and harmony. Unaware of

the infinite good sweeping forth endlessly everywhere—abundantly manifesting itself in spiritual ability, purpose, joy, and perfection—mortal mind sees the opposite and claims this misconception is real.

Insofar as we accept the carnal, or material, view and let its misconceptions outline themselves in our thought and experience, we tend to see ourselves as separated from good, cordoned off from life and love, on our own to succeed. At colleges or universities this general outlook is often magnified and intensified, and unless we know better we may find ourselves feeling the collective mentality and mistaking it for our own thoughts.

The remedy for such mesmerism is spiritual clarity. Denying the material picture and affirming the spiritual fact of man's unity with God, we begin to destroy the material beliefs that produce fear and depression. But in Christian Science this process of denial and affirmation—a form of prayer—isn't merely a mental exercise. It is clear, logical, spiritual reasoning that breaks through hypnotic material belief and makes thought receptive to the Christ—Truth's ever-present idea, which, through touching and uplifting human consciousness, brings healing. The result of consistent prayer is not a hazy belief in God but a clear-eyed love for God and man, a humble, intelligent faith in His care for all. Persistent prayer wipes away fear, opening the way, mentally and practically, for progress.

Here are a few of the spiritual facts that undergird our right to progress.

*Ability.* Man's ability is unwaning. It isn't in matter; it's in spiritual qualities, which Spirit forever causes man (everyone) to express. Therefore man's intelligence, strength, and capabilities are not determined by brain, muscles, or genes but by Spirit. Man's ability is unlimited, because Spirit's love for man is unlimited.

*Companionship.* Each of us in reality exists even now in the universe and consciousness of Love. In this universe, isolation and loneliness are impossible. Divine Love is reflected everywhere, and its goodness is the true substance of being. Each one of us is complete, capable of spiritually knowing, feeling, and expressing



the love that comes from God. Divine Love is not remote or abstract, but *here, now*, manifesting itself in tangible ways. "Always bear in mind that His presence, power, and peace meet all human needs and reflect all bliss," <sup>4</sup> writes Mrs. Eddy.

*Happiness.* Joy is inseparable from Life. It is eternally active and forever expressed in man. Material conditions and circumstances cannot stimulate true joy, nor can they squelch it. Phases of animal magnetism—such as collective currents of fear and despair—cannot push joy from individualized spiritual consciousness; therefore, they cannot actually rob us, or anyone, of joy. Joy is ours, because it comes from God. It never fades, because it is eternal and everywhere.

*Health.* The harmony of our being is spiritual. It isn't fragile, and it doesn't abide in or depend on psychophysical processes. Every function and action of man is harmonious, without a trace of discord. Vitality, loveliness, perfection, are eternal and cannot change into their unreal opposites. This truth is a law of God. So-called material health laws are not law at all but the action of belief, which, through spiritual understanding, gives way to God's law of harmony.

*Guidance.* Spirit knows each of its ideas and governs them all perfectly. Mind is ever watchful, its care for man unceasing. Mind eternally causes man to know what he needs to know—to reflect spiritual intelligence. Confusion and fear are unreal, since they have no basis in Mind, true consciousness. They cannot block or divert the activity of divine Principle, in which we all are lovingly held. Humanly, we may not always know the road to take, but God knows all good, and He moves precisely to make His way known to us.

To make our college years a time of fulfillment it's necessary consistently to refute mesmeric material belief, claim our God-given ability and completeness, and acknowledge His ever-operative law of harmony. By rightly identifying ourselves as His children, His expressions, we shrug off the illusive shackles of material belief and discover that God's purpose is being fulfilled eternally—and now. Christ Jesus told his followers, "Fear not, little flock; for it is your Father's good pleasure to give you the king-

dom.”<sup>5</sup> Think of it: not just a piece of a materially circumscribed pie but the *kingdom*—all spiritual good!

How long do we have to wait for this good? St. Paul's words can be seen as an answer. He quotes, from Isaiah, God's comforting words to His servant, “I have heard thee in a time accepted, and in the day of salvation have I succoured thee.” Then Paul adds his emphatic comment: “Behold, now is the accepted time; behold, now is the day of salvation.”<sup>6</sup>

God knows our needs and has already supplied them; spiritual good is here to be discerned and experienced. As we find out who we really are, we stop regarding college as a necessary period of competing to somehow push, jostle, or slither our way into an elusive niche. Instead, we begin to accept these years—and every year—as a time of dynamic, gentle emergence into fuller understanding and proofs of our divine sonship.

In proportion to our genuine perception and living of our relationship to God come expanded achievement, intellectual and moral maturity, an enlarged sense of companionship and completeness, better health, and perfect opportunities to use our God-given talent. The task of growing spiritually is joyous and unending, and the rewards begin pouring in immediately.

<sup>1</sup> Isa. 46:10, 11; <sup>2</sup> *Science and Health with Key to the Scriptures*, p. 506; <sup>3</sup> Rom. 8:7; <sup>4</sup> *Miscellaneous Writings*, p. 263; <sup>5</sup> Luke 12:32; <sup>6</sup> II Cor. 6:2.

### **The spiritual fact— and that goes for all of us**

Hallelujah—I'm intact!  
No otherwise, no pseudo act  
of mortal man, can separate  
my only self from my estate  
as child of God, as one in All.  
I live in Him—there is no fall!

MARGARET SINGLETON DECKER

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# Friends

VIRGINIA CANADAY PIKE

Sometimes young people who want to be moral feel isolated from their peers. They find that many activities common to some others of their age-group—experimentation with drugs, tobacco, alcohol, and sex—are not consistent with their convictions. At the same time, they feel the need for friendship with other young people.

A young woman in a women's college faced this problem during the first part of her college years. She found herself virtually alone in her dorm on many Saturday nights while her friends went out with young men they had met from nearby universities. Her prospects for meeting anyone seemed slim, and friendships with fellow students, too, seemed rather shallow.

This young woman felt there must be a way to solve the problem through her study of Christian Science. She knew that the first step had to be a conviction of her own completeness, an understanding that she did not need a male person to give her fulfillment. She saw that Christ Jesus did not begin attracting followers until after his solitary wilderness experience. After this period of fasting and prayer, his understanding of his own identity as the Son of God must have been firmly established.

The student reasoned that the quiet weekends could be her wilderness time when she could work to see herself as a complete idea of God, the divine Mind. During this time she came across this statement by our Leader, Mrs. Eddy: "Union of the masculine and feminine qualities constitutes completeness."<sup>1</sup> The student saw that these qualities were united in her—in her true identity as divine Mind's complete idea.

Over several months her conviction grew that as an individual expression of God she could only be complete and joyful, and that therefore, humanly, right companionship was inevitable. She



knew that her expression of God's loving qualities would attract friends, both male and female, who thought as she did.

The remaining two years of college were much happier and more productive, including many warm friendships with fellow students—some of whom she would never have sought out if she had approached the question of friendship in her old way. She also met, through circumstances considered unlikely by her friends, a soldier from a nearby Army base who was himself a Christian Scientist. Several years later they were married, and both look on their meeting as a proof of God's love.

The expression of individual completeness is a continuing process that brings whatever is necessary at each stage of one's life. Sometimes, like Jesus, we need to go "up into a mountain apart to pray."<sup>2</sup> This withdrawal from the material sense of things to seek the understanding of God can be a quiet turning to God on a busy street, or it can entail physically removing oneself from the company of others, as Bible accounts indicate Jesus sometimes did. However it is achieved, this spiritual solitude brings refreshment and is essential in maintaining our understanding of our completeness.

It is important not to assume that divine Love will meet our needs only in certain prescribed ways. Praying to find a friend or a marriage partner can contract our mental horizons and limit our demonstration. Praying to find a clearer understanding of God and His will for us, we will find our real needs satisfied. Our only essential relationship is our relationship with God. There were times during Mrs. Eddy's life when God was virtually her only dependable friend. From these experiences she cautions us: "Would existence without personal friends be to you a blank? Then the time will come when you will be solitary, left without sympathy; but this seeming vacuum is already filled with divine Love."<sup>3</sup>

Divine Love is our truest companion and frees us from loneliness even when we are alone. The joy of that association is reflected in all areas of our lives, and this joy attracts naturally those who will make the best friends.

<sup>1</sup> *Science and Health*, p. 57; <sup>2</sup> Matt. 14:23; <sup>3</sup> *Science and Health*, p. 266.

# Striving yet yielding

CLARE L. GATES

God is forever at hand, upholding us, assuring us of His unfailing goodness. Sometimes during a busy day, though, it's difficult not to become confused and begin thinking we've somehow lost God. Everything else can start seeming more real than He. Unless we're alert, we may drift into ungodlike beliefs and actions.

Through the study of Christian Science I've learned that we can never actually lose touch with our creator, God. Mrs. Eddy describes what it's like to feel God's presence. In her spiritual interpretation of the name "Japhet," one of Noah's sons, she brings out this feeling: "A type of spiritual peace, flowing from the understanding that God is the divine Principle of all existence, and that man is His idea, the child of His care."<sup>1</sup>

At one time this peace seemed out of my grasp. College graduation was approaching, and everything was going wrong—classes, athletics, dormitory life, and other activities. On top of that, every time I finally went to bed at night, I had a terrible headache. I knew I shouldn't have to put up with this unhappy state, because I had learned as a Christian Scientist about God's care and love for me. Nevertheless, I felt empty and decided I had to try harder to experience God's presence—really strive to feel it. I was familiar with these words of Mrs. Eddy's in *Science and Health*: "Christian Science reveals a necessity for overcoming the world, the flesh, and evil, and thus destroying all error." And she goes on to say: "Seeking is not sufficient. It is striving that enables us to enter."<sup>2</sup> My method of striving, though, only made things worse. I finally decided to ask a Christian Science practitioner for help.

I felt a complete change of base was needed—a whole new view of myself and the world—not just a few things fixed up here and there. Instead, I wanted God and His goodness to be more natural to me than the wretched circumstances surrounding me, all of which appeared more glaringly real than God. I wanted to switch my whole life in the right direction—to have His guidance rather



than situations propel me. Where was that spiritual peace Mrs. Eddy describes? How could I feel it?

After listening patiently to my story, the practitioner saw why I was troubled. She recognized that although a totally God-directed life was my essential desire, my pursuit of this goal was grounded in human effort. *I* was going to turn myself around. *I* was planning to cause some amazing transformation. She turned my attention to the activity of the Christ, the Word of God at work in human consciousness, and pointed out that it is the Christ that purifies, renews, and regenerates. I could not do it on my own. The Bible states, "For as in Adam all die, even so in Christ shall all be made alive."<sup>3</sup> It was the recognition and acceptance of this Christ that would enable me to find out who I already was—"the child of His care." I needed to *yield* to what I knew was true and rest confidently in this knowledge. The practitioner showed me I was simply trying too hard. No amount of humanly convincing myself would bring the needed spiritual light.

After talking with her I sat down and decided to quit trying to untangle the mess. The realization dawned that I could now stop thinking I could do the work the Christ is doing naturally and constantly. Peace replaced turmoil. An understanding of the Christ enabled me to *yield* to God's presence and feel the peace I'd been longing for.

That evening there was still a lot of activity in the dormitory, but I felt totally untroubled. The headaches ceased, along with the feeling of pressure, and the final few weeks before graduation were decidedly fulfilling.

The question remained, though, of how striving fits into the process of acquiring spiritual understanding. I had seen vividly the necessity—yet naturalness—of yielding. But wasn't it striving that had got me into trouble? I soon recognized, however, that my mistake lay in equating striving with trying hard to transform my-



self when what I really needed to do was to discover who I already was—God's creation—to see that God truly is the source of all power. I also had to put these truths into practice by refusing to be tricked into believing that anything else was true. With this approach I saw that frustration didn't have to block my way.

A few months later I began feeling unsettled about another situation. But the confusion was so similar to the incident before graduation that the way to freedom quickly became apparent.

In connection with my new insight into striving, I remembered the first time I tried rappelling off cliffs, several years before. The experienced mountain climbers with me knew what they were doing, but I still felt unsure. To begin descending, I had to walk backward off the edge of the cliff, leaning back and letting my weight rest in a thin strap. Though a safety rope had been tied around me, I felt quite uneasy, and my urge was to walk upright on my feet.

While I'd been observing other beginners that day who had wanted to do the same, it had seemed obvious to me that they had to lean back—it was the only way to get down. But once in the position myself, I realized how tempting it was to try to make the descent walking upright with most of my weight on my feet. Listening to the instructors' encouragement, I finally leaned and was struck at how natural the new position seemed. The rest came easily—I just enjoyed the trip.

Leaning in the strap, I saw, is like yielding—ceasing to rely on personal effort. That strap had seemed awfully thin and weak until I finally trusted it. Only then did I feel secure. Yielding to the divine is really the only practical choice, I learned, whether a person is rappelling or trying to reorient his life. Going the way of human will leads ultimately to unhappiness and failure. The answer lies in yielding—and in striving to yield—to the Christ.

<sup>1</sup> *Science and Health*, p. 589; <sup>2</sup> *ibid.*, p. 10; <sup>3</sup> I Cor. 15:22.

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# A job offer

CAROLYN F. RUFFIN

Assume you have a good job. You enjoy the work—you are with friends, work outdoors, and make a reasonably prosperous living. Then someone comes along and makes a startling job offer. He asks your friends and you to give all this up: “Follow me, and I will make you fishers of men.”<sup>1</sup>

The story is familiar—Christ Jesus asking Peter and Andrew to become his disciples. But think about it; how would you have responded if you were those fishermen? It must have seemed at first that Jesus was asking them to leave a certain amount of financial stability for an uncertain livelihood, to drop the trade they knew for a risky new venture, to stop spending their time providing for themselves, and work instead to help others. And for what reward? An intangible something called “the kingdom of heaven”!

Before Peter came to join Jesus, Luke tells us that the Master had been standing in Peter’s ship teaching a crowd on the shore. Peter and his fishing partners had had a bad night with the nets. When Jesus finished teaching, he told the men to go out into the lake and again fish. They went out and made quite a haul. They were astonished.<sup>2</sup>

Why didn’t Jesus stop there? Perhaps with the little teaching they had heard and this demonstration of divine power over mortal limits of supply, these fishermen could have become very prosperous. Why did he ask them to leave their nets and follow him? Because Jesus was not interested in setting these fishermen up in a lucrative human job. Not any more than he intended to improve the social status of his host when he changed the water into wine. And when he offered the bread and wine at the Last Supper, he was not just introducing a new religious ritual. With the physical healing he accomplished in homes and synagogues, he was not intent on starting a competing medical system. Jesus was instead

impelling a recognition of the kingdom of heaven at hand. He was illustrating the power and demands of God. As our Leader, Mrs. Eddy, writes, "His mission was to reveal the Science of celestial being, to prove what God is and what He does for man."<sup>3</sup>

Jesus was not only showing the power of Truth but demanding that those fishermen take a wider view of it. Truth is not just something to make human life easier or more prosperous. Truth is Love, the Principle of all true being, healing the sick, awakening thought from the belief that life and happiness are bound up in matter.

Jesus' offer came from the Christ, his divine nature, the force behind his work. The fishermen's awakening to the Christ prevented those men from being content with temporary personal comfort and abundance. That Christly demand didn't stop with the disciples. It comes to each of us as we consider our career directions. It won't let us take a narrow view of Truth.

Daniel Yankelovich and Ruth Clark made this observation in analyzing their survey on American youth in the seventies: "... we see a growing majority of college-trained youth readying themselves for careers in the upper reaches of the social order. The professional, managerial, and technical categories are the fastest growing occupational groupings in the country. . . . How convenient it is, then, that increasing numbers of young people are heading straight for these upper level niches, their eyes fixed on the goal marked 'successful career.'"<sup>4</sup> Such aspirations are not innately wrong. We should be alert, however, that shortsighted mortal enterprise—the hankering to find a secure nook in a shaky economy—doesn't crowd out a desire to serve God and humanity in whatever career best suits that purpose.

How tragically mistaken the mortal outlook is when we consider the real security found in a life based unreservedly on divine Love. Can we find a person more secure and successful than Jesus? He was so safe that even efforts to murder him ultimately failed before the Truth that he lived. His security lay in his selfless obedience to his Father-Mother Love.

By the standards of twentieth-century western society, perhaps Jesus did not lead a materially "comfortable" life. Yet he never



wanted for the supplies—even the energy and transportation—necessary to advance his work. He always had what he needed to demonstrate God's enduring love for him and for each of God's children.

How can we experience this security as we read the want ads, consider a college major, think about job training, graduate or other professional study, or plan our next career step? How can we combat the mortal fears that lead to self-protection, self-centeredness, and self-indulgence?

First, we can open our hearts to the unique shape divine Love is offering to give to our lives. Just as the young Jesus was eager to be about his Father's business, we can be willing to be moved by Spirit. We can actively replace the frightened suggestions of the mortal senses with a courage based on spiritual sense. In addition, we can refuse to see fear as a factor with power to impel others. Then we'll be delighted, no matter what unexpected turns our lifework takes as it unfolds under the guidance of Spirit.

Our scientific prayer for ourselves and mankind establishes that our daily supply is not controlled by the ticker-tape parade of a mortal economy. We are free to find our own in furthering another's good. We can push beyond the animal instinct that seeks to preserve a vulnerable little mortal self by packing away material goods, by building up human status at work or in our social lives. Instead, we can find the real joy of a life that is God-defined, God-appointed, and God-nourished.

Such a life is inevitably selfless, turning outward and upward after the pattern of Jesus' life. Such a life reflects the Life that is Love. In fact, reflecting that Life is our true career. We come by the work naturally—for Christian Science shows reflection to be the nature of God's man. This career of reflection is challenging, fulfilling, expansive. We can't lose the job. This career appears humanly as Love impels us—in the way it impelled Jesus and his disciples—to marketplaces, homes, festivals, classrooms, and churches where we can bear witness to Truth.

The disciples must have grasped this view of their lifework in an incident crucial to their spiritual development. It might almost be called their graduation. Their Master had been crucified. It

certainly looked as if they were out of work. Disheartened, Peter and several others returned to the old job. They went fishing.

But that next morning after an unproductive night on the sea, they learned they had much more to do than fish. Their Master, triumphant over the grave, stood on the shore waiting for them. What a clear focus Peter's life must have taken after his interview with Jesus that morning.

"Lovest thou me more than these?" Jesus asked him. And concluded, "Feed my sheep."<sup>5</sup>

This offer from the Christ still stands for us.

Mrs. Eddy, whose career grew from the same selfless love for God and man that Jesus exemplified, gives a rousing call to this lifework: "It is possible,—yea, it is the duty and privilege of every child, man, and woman,—to follow in some degree the example of the Master by the demonstration of Truth and Life, of health and holiness. Christians claim to be his followers, but do they follow him in the way that he commanded? Hear these imperative commands: 'Be ye therefore perfect, even as your Father which is in heaven is perfect!' 'Go ye into all the world, and preach the gospel to every creature!' '*Heal the sick!*'"<sup>6</sup>

<sup>1</sup> Matt. 4:19; <sup>2</sup> See Luke 5:1-11; <sup>3</sup> *Science and Health*, p. 26; <sup>4</sup> Daniel Yankelovich, *The New Morality: A Profile of American Youth in the Seventies* (New York: McGraw-Hill, 1974), p. 22; <sup>5</sup> See John 21:15-17; <sup>6</sup> *Science and Health*, p. 37.

## CHRISTIAN SCIENCE PRACTITIONERS

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If you need help, public practitioners of Christian Science are ready to assist you by prayer. A list of those who give their full time to this healing work worldwide can be found in *The Christian Science Journal*. You can obtain this periodical at any Christian Science Reading Room. See the telephone directory for the Reading Room nearest you.

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# Prayer can solve world problems

MARILYN JANE RIMMINGTON

Problems between nations often stem from a history of injustice and retaliation. These in turn generate hatred, fear, or distrust, continuing to perpetuate themselves in what appears to be a vicious circle of action and reaction. Is there no way out?

We can take encouragement from this biblical assurance: "For as the earth bringeth forth her bud, and as the garden causeth the things that are sown in it to spring forth; so the Lord God will cause righteousness and praise to spring forth before all the nations."<sup>1</sup> It is possible for crises in world affairs to be dispelled and even averted when the truths of Christian Science are prayerfully recognized and held to—when it is realized that God's law of harmony is governing every action and function of the universe He created. Understanding prayer can help bring forward just, peaceful solutions. Intelligent thoughts emanating from God, infinite Mind, are always available to people everywhere.

Beliefs of ignorance, fear, hatred, are darkened states of thought—whether in an individual, a nation, or a world. They are aggressive suggestions of a counterfeit mind—a supposed opposite of divine Mind—termed, in Christian Science, mortal mind. Having no intelligence, these suggestions are without power to extend themselves and without authority to obstruct truth in human consciousness. As misconceptions of present, spiritual fact, they can be immediately replaced by the spiritual fact itself.

So we need to be sure we do not accept any false suggestions. If we do, these suggestions would claim to add to the heaviness of world thought. We need to know persistently that God alone governs man—in perfect justice. Mrs. Eddy assures us, "Whatever is



governed by God, is never for an instant deprived of the light and might of intelligence and Life.”<sup>2</sup>

In Mind’s infinitude there has never been an impasse, and none can ever develop. Basing our prayers on this conviction, we can know that there are, in reality, no stalemates and no wars—hot or cold. Nor is there any reality in the hidden intents of a so-called evil mind to thwart, undermine, or reverse the effects of Love’s impartiality and universal community. Suggestions of retaliation have no sphere of influence, no realm in which to exist, no mind to operate in or through or upon, since Mind, God, is infinite. Mrs. Eddy writes, “The true theory of the universe, including man, is not in material history but in spiritual development.”<sup>3</sup>

Inflexibility is a form of fear that would paralyze efforts toward peaceful solutions. Fear can be dispelled by knowing that Love is ever developing its own ideas and is fully expressing itself right where suggestions of discord and stubbornness seem to dominate. Man does not only receive God’s thoughts; he is the very expression of them as Mind’s reflection. This is the present spiritual truth of every individual everywhere, in spite of the suggestion of many minds and wills.

Suspicion and distrust would also claim to block solutions to the world’s troubles. We can help to dispel such obstacles by knowing that the reconciling, regenerating action of Christ, Truth, is ceaseless. Never aimless, this action expresses Mind’s distinct, definite purpose. Impelled by divine Love, this action is not a temporary, passing state. Based on eternal Principle, this action is unyielding and permanent. We can have confidence in these truths, knowing that they carry authority everywhere.

Christ Jesus has shown us what our stance should be in the face of upheaval. He foresaw disturbances as the result of materiality’s resistance to the irresistible development of spirituality. “And when these things begin to come to pass,” he said, “then look up, and lift up your heads; for your redemption draweth nigh.”<sup>4</sup> We can surely gain deeper courage and spiritual conviction from his words. And we can, with renewed vigor, pray scientifically for a just solution to all world problems.

<sup>1</sup> Isa. 61:11; <sup>2</sup> *Science and Health*, p. 215; <sup>3</sup> *ibid.*, p. 547; <sup>4</sup> Luke 21:28.

## You?

Nothing can ever stop  
you being you.

You?

No, not a mortal or corporeal personality.  
Because God is,  
His is the living of Life where you are,  
His is the giving of Love where you're living.

Your spiritual identity  
is ever alive in Mind's knowing—  
as it was before Abraham was,  
as it will go on being past the year 2000.  
For prophecy is ongoing spiritual history.  
You take part in it here because  
you glimpse the healing Word of Life  
glistening through despite human chronology.  
You take part in it here because  
you move within  
the first record of your creation:

Your identity shines,  
undimmed as the ageless Christ.

O immutable, immortal, inimitable you!

GODFREY JOHN

## Stabilizing the economy

The fiftieth anniversary of the American stock market crash of 1929 is being given much attention by the media. That event ushered in the Great Depression of the 1930's. Today, people are asking if it can happen again. They are wondering if the United States is due for another 1930's-type depression—one that might trigger a worldwide economic crisis; and if severe unemployment and deflation are the inevitable outcome of sharp inflation.

Christian Science brings powerful and decisive truths to bear on these concerns. It maintains that evil is *not* inevitable. God's continuity of good can be demonstrated.

The first statement in the Preface of the Christian Science textbook, *Science and Health*, acknowledges the omnipotent action of "the sustaining infinite." Mrs. Eddy writes, "To those leaning on the sustaining infinite, to-day is big with blessings." God is the sustainer of His entire creation, including man, and His supply consists of spiritual ideas, which flow continuously from the divine Mind, infinite good.

This understanding of God's infinite, consistently flowing supply can reverse the current fears of deep recession and depression, abnormal cycles of expansion and contraction, inflation and stagnation. While some economists are viewing apprehensively what are called Kondratieff cycles—those that, according to a Soviet economist of the same name, tend to recur in Western economies about every fifty years—Christian Science shows that destructive cycles have their origin in belief only, the human belief that good is variable, subject to disruption. Good is not erratic, coming and going, but constant and continuous.

In the Glossary to *Science and Health* Mrs. Eddy defines "good" as God Himself. She writes, "God; Spirit; omnipotence; omniscience; omnipresence; omni-action."<sup>1</sup> This definition roots out



the belief in harmful cycles. Since good is God, our “goods” are the spiritual ideas that flow to us unceasingly from divine Mind. They’re ever present, never absent. How could good suffer the vagaries of expansion and contraction when it is the very nature of God constantly to provide perfection for man? Belief in cycles of fluctuating good is a perversion of God’s inevitable omni-action. How could there be less of infinite good tomorrow than there is today? More over there than there is over here? God is the sustainer, and He sustains His creation impartially and invariably.

It is crystal clear to the scientific Christian that the mortal concept of destructive cycles can be effectively challenged through prayer. While economics considers good to be essentially material (those goods and services provided for the satisfaction of human wants) the Christian metaphysician acknowledges man as spiritual, tributary to Spirit not matter. He sees man, not as embraced by a materialistic universe outside of God, but as dwelling in God, divine Mind—totally outside matter. This truth annihilates such man-made economic fallacies along with all their consequences.

More and more, thoughtful people in the world are realizing that the answers to modern problems will not be reached through mass manipulation—political or economic. Solutions can only come through individuals turning away from the materialism so pronounced in this age to discover their God-bestowed spiritual resources, which alone satisfy. The Apostle Paul declared, “My God shall supply all your need according to his riches in glory by Christ Jesus.”<sup>2</sup>

We find these riches that belong to us by virtue of our sonship with God when we realize that man is tributary *only* to God, and to His economy of good. It is every bit as important to resist faulty economic “law” as it is to reject erring health “laws.” Spirit, God, is man’s substance. God’s laws govern the ideas He supplies. These ideas are infinite, ever present, ever active, ever available. On this basis we can reject for ourselves any mistaken theories that assume matter to be substance and that open the door to the repetition of evil. And on this basis we can help to nullify for all mankind the falsehood that variations in God’s goodness can occur.

<sup>1</sup> *Science and Health*, p. 587; <sup>2</sup> Phil. 4:19.

# EDITORIALS

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GEOFFREY J. BARRATT, EDITOR

NAOMI PRICE, NATHAN A. TALBOT, ASSOCIATE EDITORS

## Being a better thinker

Everyone reading these words is thinking, and each word needed thought to be written. Thinking is something we all have in common. How can we think better? Why should we? Thinking is primary to just about all we do. It precedes action. What we think is what we are.

The best thinking is spiritual thinking, what we ponder of God and man. Christian Science not only leads our thinking in a spiritual direction, it shows us how to start out from the spiritual basis. "The essence of this Science," Mary Baker Eddy writes, "is right thinking and right acting—leading us to see spirituality and to be spiritual, to understand and to demonstrate God."<sup>1</sup>

Constructive thinking, thinking that really gets us to that spirituality and demonstration, takes self-discipline. We have to order our thoughts and give them direction. We need to pursue the more important thoughts and learn to subjugate the poorer ones. It takes effort to think more broadly, incisively, logically, comprehensively, retentively. But human thinking, even when we improve it, still has its limitations. A thoughtful film-maker and actor quipped in a recent film, "Nothing worth knowing can be understood with the mind; the brain is the most overrated organ."<sup>2</sup>

Giving us revolutionary and practical approaches to being a better thinker, Christian Science reveals God as omniscient Mind and the only authentic consciousness. The thoughts that are good, useful, intelligent, are evidence of the presence of God and have divine authority accompany-

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ing them. The bad, the negative, the finite, testify to a supposed sensual consciousness arguing for itself. This consciousness believes in, is informed by, the physical senses. Its thoughts are destructive—ultimately, self-destructive—and must give place to the good that comes from God.

The thoughts of sensual consciousness are as impermanent—as illusive—as dreams. “All that is beautiful and good in your individual consciousness is permanent,” says Mrs. Eddy, the most original and highly spiritual thinker in this age. “That which is not so is illusive and fading.” Our Leader adds, across the page: “Material and sensual consciousness are mortal. Hence they must, some time and in some way, be reckoned unreal.”<sup>3</sup> Knowing these truths makes us less tentative, more assured spiritual thinkers—and, thereby, better healers.

If we would do better in life, we must first think better, apply more spiritual intelligence. Then we enjoy the pleasure of new perceptions and the satisfaction of plowing new intellectual ground.

Solid, Spirit-based reason is essential for the Christian Scientist. More than that, it is a natural outcome of being a Scientist and growing in the understanding of what it is that really knows—not brain, not a human mentality, but Mind, God. Mind’s ideas are infinite. They are interrelated, having a common origin. Understanding this, we discover that one fresh spiritual insight leads to others. Mental horizons are expanded.

Progressive, spiritually founded thinking, the human mind giving place to the divine—these are elements of prayer. One who never really *thinks* would be one who never prays. One who prays successfully and healingly is one who ponders the scientific realities of being until the consciousness of God’s presence and man’s perfection is irresistible and obvious, even if only momentarily so.

As we settle down to pray, as we begin to think in a specific spiritual way (which, incidentally, we ought to do very regularly),



we can remind ourselves of this: absolutely speaking, Mind, Love, and man are always at one. And Love never leaves us without what we need. It is divine law that we can't be bereft of the ideas we need. There are no mental droughts for the one who turns to God—and away from the brain and mortal reasoning—for ideas.

Christ Jesus “went up into a mountain apart to pray.”<sup>4</sup> He took time off, and time apart, to pray—that is, to think, to know, to realize. The Master was the most original thinker ever, because he had the purest consciousness ever, the purest consciousness of God, the only Life. His thinking was divinely logical, profoundly inspired. It was different in kind from a humanly psychological event. Prayer was the substance of his healing power, the animus of his intelligence, the lens of his insight and foresight.

The Bible represents God as saying: “My thoughts are not your thoughts, neither are your ways my ways . . . . For as the heavens are higher than the earth, so are my ways higher than your ways, and my thoughts than your thoughts.”<sup>5</sup> It is as though divine Mind were addressing an unenlightened sensual mentality. As Christian Science makes clear to us the difference between the thoughts of God and those of mortal mentality, we become dissatisfied with the denseness of mortal intellectualism. But at the same time more respectful and appreciative of humble intellectuality, of the intellect willing to be the transparency for qualities of Soul.

Christian Science opens out the human intellect, phase by phase freeing it of its materialism, sensuality, and fears. Science leads the intellect to realize God to be the origin of all real intelligence. And, in sum, our acceptance and demonstration of this spiritual fact makes us better thinkers—more aware of the allness of Truth, Love, and Life—and more consistent healers.

**GEOFFREY J. BARRATT**

<sup>1</sup> *No and Yes*, p. 12; <sup>2</sup> Woody Allen, quoted in *The Christian Century*, May 30, 1979, p. 620; <sup>3</sup> *Unity of Good*, pp. 8–9; <sup>4</sup> Matt. 14:23; <sup>5</sup> Isa. 55:8, 9.

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## Drawing your line of demarcation

The New World had been discovered. Differences were cropping up between Spanish and Portuguese explorers over who got what. Finally Pope Alexander VI tried to end the dispute by drawing an imaginary north-south line—a line of demarcation. Spain was to get unclaimed land to the west; Portugal, land to the east.

But the line didn't work out. Further disputes and more treaties kept shifting it. To make matters worse, France, England, and the Netherlands paid little attention to it.

Enough of the history lesson! But there's a useful point here. We often draw our own lines of demarcation. Take, for instance, issues of right and wrong—questions of morality and integrity. We think we know where the line should be drawn on questions of honesty. But then the gray areas begin to emerge. The line isn't quite as fixed as we had thought. It gets blurred—sometimes endlessly shifted around: a flexible speed limit; stretched tax deductions; lax integrity during an exam. What once seemed clear-cut gets fuzzy. Disputes within our own thought begin to arise over just where the line should be positioned.

Sometimes the question has to do with sex. We agree with ourselves where the line will be drawn, but then feelings and impulses move in and undermine the well-intentioned distinction we've made between right and wrong.

For any of our actions, how can we know where to set the line? Doesn't society change? Aren't conventions and morals in a state of flux, requiring a constant readjustment of conduct? To sum it up, isn't it unrealistic to think we can always know for sure the difference between right and wrong?

The Science of Christianity shows us how to make an unfailing distinction. Much more is required than good intentions. We've

got to understand the *firmament* as a truly scientific line of demarcation. Then we'll have a steady line in human affairs—one that not only gives us the capacity to recognize the difference between right and wrong but supports with Christly power our ability to side with the right.

God's creation includes the firmament. "And the Spirit of God moved upon the face of the waters. . . . And God said, Let there be a firmament in the midst of the waters, and let it divide the waters from the waters."<sup>1</sup> God establishes a clear-cut distinction between the real and unreal. There is no fuzzy uncertainty. Pure spiritual understanding draws an exact line between discordant mortal existence and God's omnipotent perfection. Clarifying this line, Mrs. Eddy writes: "FIRMAMENT. Spiritual understanding; the scientific line of demarcation between Truth and error, between Spirit and so-called matter."<sup>2</sup>

Recognizing the presence of this firmament gives us an indispensable metaphysical tool to work with when we begin sorting out the differences between right and wrong on the human level. The firmament provides the basis for determining the right human activity. It clarifies the more fundamental question of what is real and what is unreal. Spiritual understanding enables us to grasp the distinction between God's creation of perfection and the counterfeit creation of mortality. It shows us a clear line of demarcation between true and false. Material sense simply hasn't the capacity to consistently discern this distinction.

This line is never blurred, it never wavers. The claims of evil never cross the line. They never cross, because they never truly exist as part of God's all-encompassing perfection. The ability to distinguish between the real and unreal has a very practical result: it gives us the vital capacity to perceive a clear distinction between right and wrong on the human scene. The scientific line of demarcation isn't, itself, a balance sheet listing rights and wrongs. It is



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pure spiritual understanding—a quality that becomes an essential tool in helping us make selections that preserve our honesty, our morality, our sense of justice.

“Spiritual understanding, by which human conception, material sense, is separated from Truth, is the firmament,” writes Mrs. Eddy. Further down the page, she explains again: “Spiritual sense is the discernment of spiritual good. Understanding is the line of demarcation between the real and unreal.” And later: “The mortal, erring, and finite are human beliefs, which apportion to themselves a task impossible for them, that of distinguishing between the false and the true.”<sup>3</sup>

Spiritual sense does distinguish between true and false because God has established the difference through His firmament. That line of demarcation never vacillates. As we more deeply appreciate the firmament and its vast implications, we discover that fuzzy and blurred areas in human conduct find strong clarification. God doesn’t step in and decide human conduct. He has established His firmament. It is our recognition of a clear-cut line between the real and the unreal that draws our individual actions into conformity with what blesses and heals.

Our commitment to the deeply perceptive rules outlined in Moses’ Ten Commandments and Christ Jesus’ Sermon on the Mount needn’t be a blind following. We ourselves can feel the effects of the same firmament that opened their consciousness sufficiently to receive those pure revealings.

Our scientific line of demarcation isn’t simply a human rule of conduct. It is a profound love for the distinction between the real and unreal. That love then leads us to draw with certainty the most appropriate lines in guiding human affairs.

**NATHAN A. TALBOT**

<sup>1</sup> Gen. 1:2, 6; <sup>2</sup> *Science and Health with Key to the Scriptures*, p. 586; <sup>3</sup> *ibid.*, p. 505–506.



BENTLEY

## When nighttime's here

My room is dark; nobody's here.  
But is that something I should fear?  
Of course not! I can never be  
Alone, for God is here with me.

He's loving me throughout the night,  
So everything is always right.  
He guards His child—and that means me!  
I lie in bed quite happily,

Then soon go off to sleep with joy  
To know that *every* girl and boy  
Is always in our Father's care,  
For God Himself is everywhere.

Virginia L. Scott



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# TESTIMONIES

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## OF CHRISTIAN SCIENCE HEALING

The following account is that of a young woman who struggled with the question of homosexuality. She has shared very candidly with the Editors some of her thoughts and feelings, her discouragements and inspirations, that finally led to a healing solution. We felt our readers would appreciate reading how one individual resolved an issue that is troubling many.

Magazine articles, newspaper stories, television shows, and friends surrounded me with various views on homosexuality. On one side I heard that there is nothing wrong with homosexuality, that the gay life style is legitimate. Others stressed that homosexual tendencies are not normal, and that gays have no right to impose their ideas and life style on society.

But none of my gay or straight friends or the articles I read were helping me feel any better about the struggle that was going on inside me between the physical attraction I felt to those of the same sex and my desire to deepen my understanding of Christian Science.

I kept asking myself, "Is it incompatible to be a homosexual and a Christian Scientist? Should I assume that homosexuality is morally wrong even though I don't understand why, and force myself to be 'straight'? How could I live with myself if I'm not honest about my deepest feelings and have to suppress them?"

About a year before I began my search for an answer to these questions through studying Christian Science, I was involved in a sexual relationship with another woman. When she broke off the relationship quite suddenly, I felt lonely and completely confused.

After agonizing over my feelings for many months and becoming very depressed, I finally realized I needed to be completely honest with myself and face the situation squarely. It was clear that I was getting nowhere with human analysis. I desperately needed God's help.

I decided to visit a Christian Science practitioner, and the first question I asked him was: "Is homosexuality wrong?" I was surprised when he was unwilling to simply toss out an easy answer. He obviously discerned that what I so badly needed was not a simple yes or no but the understanding that went with the answer. Without the understanding, the answer would be incomplete and unsatisfying. He assured me that I would find an answer and it would be one that I could feel comfortable with. But I had to be willing to turn humbly and wholeheartedly to God—abandon my intellectual human reasoning and arguments and begin to explore my identity as a child of God.

One day while reading *Science and Health with Key to the Scriptures* by Mary Baker Eddy, I came across this statement (p. 279): "Every system of human philosophy, doctrine, and medicine is more or less infected with the pantheistic belief that there is mind in matter; but this belief contradicts alike revelation and right reasoning. A logical and scientific conclusion is reached only through the knowledge that there are not two bases of being, matter and mind, but one alone,—Mind."

I realized that, in order to reason correctly, I had to stop listening to human philosophies and opinions about homosexuality, because they are grounded on the firm conviction that life is material, and that there is substance and intelligence in matter. Christian Science teaches that man is spiritual because his being is in God, who is infinite Spirit. To reach a logical conclusion to my questions, therefore, I must reason from the premise that I am not a mortal, floating around in a material universe, or a mixture of matter and Mind, but actually God's pure, perfect reflection.

From this spiritual standpoint, I began to ask myself questions concerning spiritual reality and identity, such as: How does understanding that reality is spiritual affect how I relate to others? What does spiritual identity mean to me as I go about my daily activities?



How does it alter my experience? Or does it? I slowly began to realize that these questions about my spiritual identity and the universe were the ones I really needed to find answers to.

Mrs. Eddy says (*Science and Health*, p. 492), "For right reasoning there should be but one fact before the thought, namely, spiritual existence." This statement contained a great challenge for me. To continue exploring my spiritual identity—thereby reasoning rightly—without being distracted by human opinions and philosophies was very difficult. And at times I was very discouraged, thinking that there was no answer or at least I would never find it.

One particularly discouraging day I remember turning to God with my whole heart and praying, "O Father, You have given me answers to every question I have ever had, and have shown me what to do; I know that You won't fail me now. I am trusting in You."

Although I was learning more and more about my spiritual identity, I still felt pressured to decide whether I was "gay" or "straight." I remained good friends with the woman I had been sexually involved with, and she and I would often discuss homosexuality. I felt that I needed her in my life, especially in the event that I decided I was a homosexual.

For seven months I had contact with the practitioner off and on as I sought an answer to this problem. One day while I was speaking with him, he asked if I was sure that I was really thinking for myself, or if I was perhaps being drawn into thinking and reasoning humanly by my association with the other woman. I could immediately see that this was an important question.

Later, while studying the Bible Lesson in the *Christian Science Quarterly*, I read this statement from the Bible (Rom. 16:17): "Now I beseech you, brethren, mark them which cause divisions and offences contrary to the doctrine which ye have learned; and avoid them."

Many new questions came to mind. What kind of effect was this friend having on me? Were her beliefs helping me find an answer to my question about homosexuality? Or were they bogging me down with more human theories and hindering me from turning to God? I concluded that I was trying to seek my answer from the Christ,

Truth, whereas she was still deeply involved in human reasoning and the intellectual arguments surrounding the homosexual question. We were going in opposite directions.

I realized that no matter how difficult it was, I had to make a decision and choose what was to take the lead in my life: a person or God. Where did my affections lie? For several weeks I prayed for God's direction, with the following Bible verses as the basis of my prayer (Ps. 71:1, 2): "In thee, O Lord, do I put my trust: let me never be put to confusion. Deliver me in thy righteousness, and cause me to escape: incline thine ear unto me, and save me."

At times I felt that it would be unkind if I broke off this friendship completely. But I finally began to realize that although it might seem unreasonable humanly, this was definitely not the case. The decision that I ultimately made to stop associating with this friend did not violate human loyalty or stem from malice. It was impelled by a deeper yearning to obey God and honestly seek Truth with my whole heart. I knew that I was being motivated by love for God—not hate for man—and that obeying God could never evolve an unloving response, no matter what the situation.

As I continued to turn to God, I clearly realized that since my identity was intact as a spiritual idea, my goal was not to change from being "gay" to "straight." That would be a goal that was based on identification in matter. But, on the other hand, it did not mean that God would not direct me in my daily life and show me what human actions were appropriate. I began to really trust that God would guide me in developing right relationships that would bless everyone involved.

At times, though, it was difficult to judge if I was making progress. And I found it particularly upsetting that I couldn't see any change in my human situation.

One night I became very depressed because I felt I wasn't making sufficient headway in understanding my spiritual identity, and yet I knew that I could never revert to human philosophy or logic for my answer. At this point I felt desperate and contemplated suicide. I decided to call a friend who was a Christian Scientist and tell her my feelings. She started talking about my spiritual identity

as God's child. She assured me that I could never be separated from His love and care.

We must have talked for several hours when I suddenly realized that I was no longer upset but agreeing with her strong and compassionate statements about my spiritual identity. When I hung up the phone I turned to *Science and Health* and read passages that reinforced what she had said.

Instead of feeling the frustration of past days, I felt completely free of any anxiety. I could understand to some extent what Mrs. Eddy meant when she explains that in reality man is spiritual and so he is not dependent on matter for anything. With relief, I realized that matter could never define me. I was so completely convinced that my identity was spiritual, I was no longer afraid that I might be physically attracted to women. My true spiritual identity was already complete and satisfied through my relationship to God. Before I fell asleep that night I felt such a deep calm and peace within, I knew that I had found my answer.

This powerful spiritual discovery exerted control and direction in every one of my relationships. All of the physical attraction I had felt for women dropped away. Entirely natural and normal relationships soon developed in my life. I am a much happier and more satisfied individual because of the realization that in reality I am spiritual.

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My gratitude for Christian Science is very deep. The circumstances that drew me to this practical and unadulterated religion prove that "all things work together for good to them that love God" (Rom. 8:28). As a young girl I attended my father's church. Often I pondered the Sunday School stories of Christ Jesus' healings and wondered why such marvelous events could not happen in this century. Later, when Christian Science came into my life, I realized it had the answers to my childhood questions.

One healing in particular convinced me that God, divine Love, does heal today, just as He did in the Master's time. Some years

ago, our son, who was ten years old, complained one morning of pains in his legs. At the time (although I was then unaware of it) there was an epidemic in the country. As I was new to the study of Science, I called a friend who was a Christian Science practitioner. She lovingly calmed my fear and agreed to pray for us. She also came to our home and talked to the boy.

Our Leader, Mrs. Eddy, says in *Science and Health* (p. 412): "Mentally insist that harmony is the fact, and that sickness is a temporal dream. Realize the presence of health and the fact of harmonious being, until the body corresponds with the normal conditions of health and harmony." And she continues, "If the case is that of a young child or an infant, it needs to be met mainly through the parent's thought, silently or audibly on the aforesaid basis of Christian Science." The practitioner wisely did not attach a name to the disease that confronted us.

In a very short time, the youngster was completely healed. Proof of the completeness of that healing lies in the fact that through the years our son has engaged in many physically strenuous activities requiring great strength and endurance. These include spelunking, mountain climbing, deep-sea diving, as well as a tour of duty in Vietnam in Special Forces.

While he was away at college, this same son was healed quickly of mononucleosis. The practitioner who helped him later told me that our son's expectancy of good and his uncomplicated faith in God's loving care for him were important factors in the healing that resulted.

All our children attended the Christian Science Sunday School. Our eldest daughter has continued as a student of Science, and she received Christian Science class instruction while she was still in college. My husband, though not a Scientist, often attends church with me, and he is most understanding about my desire to use this truth for solving problems.

We have had many other healings in our family, including those of burns, earache, broken bones, cuts, a small growth, and severe foot pains. I am grateful for the opportunities for spiritual growth that accompanied each of these challenges. Mrs. Eddy reminds us in *Science and Health* that "trials are proofs of God's care" and that



"each successive stage of experience unfolds new views of divine goodness and love" (p. 66). Membership in The Mother Church, activity in a branch church, and class instruction have all beautifully enriched my life. Study of the Bible Lesson in the *Christian Science Quarterly* means more to me every passing day.

KATHRYN GRONBERG  
Dixon, Illinois

I am happy to corroborate my wife's testimony concerning our son's illness and healing. I am grateful for his complete recovery, as well as for the good health our entire family has enjoyed over the years.

W. E. GRONBERG

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At an early age I drifted away from the religious teaching I had had as a child. I came to scorn religion and considered myself an atheist. I had very little respect for the law and took on a hippie life style—experimenting with illegal drugs, smoking heavily, and drinking alcohol to excess. Needless to say, I was an unhappy and confused individual much of the time.

At a low point, I began to realize how much I needed help and prayed desperately for God's guidance. My prayers were surely answered, for I was prompted to move to a different city where I soon met a kind woman who took me under her wing. At first, she did not mention religion—she knew how I felt about that subject. But her unselfish love and uncondemning way made me aware that there was something different about her. After many months she invited me to go to church with her, and I accepted. When I entered the Church of Christ, Scientist, and saw these words on the wall, "God is love" (I John 4:8), I knew I had found what I was searching for.

There is a hymn in the *Christian Science Hymnal* that has a special meaning for me. The first verse of it reads (No. 19):

Behold, they stand in robes of white  
Who out of tribulation came,  
With songs of joy upon their heads,  
They praise His holy name.  
O these are they whose hearts are pure,  
And free from sin or any stain,  
They stand before the throne of light,  
Their joy shall never wane.

I know that even though I seem to have gone through a great deal of tribulation, my true selfhood is untouched and innocent—the dream of life in matter is being shattered by the joy of knowing God more fully, and knowing myself as His expression.

Happily, the undesirable life style and habits are gone from my life, and so is the confusion. A dedication to Truth and to Christian Science has given me a reason for living.

KAYE A. LERVOLD  
Denver, Colorado

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Ten years ago I was pursuing a premed program in college and preparing for a junior year abroad when I began to read *Science and Health* by Mrs. Eddy. Numerous discussions with a close friend, who was a Christian Scientist, had failed to dissuade him from his “illogical” religion that refused to accept common medicine as both necessary and God-given. In a desperate attempt to communicate, I determined to learn exactly what my friend believed in so that I could intelligently focus on its errors. However, a reading of *Science and Health* revealed a consistent, spiritual basis of life exactly opposite to everything I had been educated to accept. Also, the book claimed that anyone could prove this spiritual basis to be true by healing through spiritual means alone.

I dismissed this teaching as being too radical, until a short time later when I faced surgery for a disorder diagnosed as hemorrhoids.

My uncertainty about the medical expertise in the foreign country I was in, coupled with acute discomfort, led me to seek help from a nearby group of Christian Scientists. Earlier, while searching for a familiar Protestant church in this predominantly Muslim country, I had found this group holding Christian Science services.

Over the next week, I was encouraged to apply the Science of Spirit I had read about to the physical condition. After an initial fear of failure was replaced by the conviction that God could heal me, the healing of hemorrhoids came quickly.

I was joyous over the healing, but hesitant to accept the implications Christian Science had for my daily life. Certainly, if I followed this practical religion I would logically have to give up my ambitions for a medical career. Social drinking, self-centeredness, self-will, and human outlining would also have to go, since it was obvious that willful, matter-centered thinking would have to give place to humble reliance on Spirit, God. All this seemed pretty precarious (and slightly demeaning) until I reasoned from a spiritually scientific basis that my healing had proved for me the power and harmony of Spirit. Any denial of spiritual reality now would only mean that I had chosen to follow a mistaken sense of existence.

My initial reluctance to alter career goals dissolved with the joyous realization that my longstanding desire to serve mankind could be satisfied even better by listening for God's direction, and by recognizing spiritual harmony as the reality, instead of materially treating the claims of matter. My present career as an architect and developer gives me deep satisfaction and assuredly touches the lives of many people.

I am grateful for this demonstrable Science of Christianity revealed in *Science and Health*. And I am also thankful for the practicing adherents of this Science who are a guiding light to the world, as my friend and the group of Christian Scientists were to me.

JACK DOUGLAS TRAIN  
Barrington, Illinois

*The statements made in these testimonies with regard to healings have been carefully verified. The original testimonies and their respective verifications are on file for reference with The Christian Science Publishing Society. —The Editors.*

From  
Christian Science  
Committees  
on Publication

# LETTERS

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## TO THE PRESS

In  
*The Observer-  
News-Enterprise*  
Newton  
North Carolina

Christian Scientists would agree with the statement in your editorial (The Observer-News-Enterprise, Wednesday, May 2) on Mary Baker Eddy that the Founder of their Church was a "remarkable woman," but they might not recognize her from the short sketch of her life in the editorial.

The central fact in Mrs. Eddy's life was her search for a better understanding of the divine power with which Jesus and his early followers healed the sick, the sinning, and the sorrowful.

Christian Science as she taught it was based on God's infinite goodness. While conscious or unconscious evil in human thought might produce

disordered bodies and unhappy lives, a true understanding of God as revealed through Christ could heal the root cause of all such inharmony.

Mrs. Eddy taught, and Christian Scientists believe that whatever injures human thought is contrary to God's will and can be proved to be powerless as one follows faithfully in the Saviour's steps.

ROBERT A. MILLER  
Committee on Publication



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\* Indicates that details such as time, place, or title are missing from the listing. Please see local publicity for this information.

## ENGLAND

**GREATER LONDON—Bromley:** Feb 14, Thurs, 8pm‡, "The Royal Law" (Timpson) Church, 54-b Widmore rd (Note change of date)

## UNITED STATES

**(Week of November 18 thru 24 and some earlier dates)**

### ARKANSAS

**Little Rock:** Nov 18, Sun, 3pm‡, "Spiritual Healing and the Church Today" (Aghamalian) Church, 4th and State sts

**Mountain Home:** Nov 17, Sat, 11am‡, "Diana or Christ?" (Aghamalian) Twinlake Twin Cinema, Hwy 62, E

### CALIFORNIA

**Carlsbad:** Nov 24, Sat, 10am‡, "Can I Truly Be Myself?" (Henniker-Heaton) Cinema Plaza Theatre, Plaza Camino Rise, south of May Co

**Fairfield** (First, Fairfield-Suisun): Nov 5, Mon, 8pm‡, "Can I Truly Be Myself?" (Henniker-Heaton) Little Theatre, Fairfield High School, 205 E Atlantic av

**Hanford:** Nov 20, Tues, 8pm‡, "The Language of Soul" (Clarke) Church, 1105 N Irwin st

**Inglewood:** Nov 18, Sun, 3pm‡, "Can I Truly Be Myself?" (Henniker-Heaton) Church, 102 E Kelso st

**Merced:** Nov 19, Mon, 8pm‡, "The Touch of Spirit" (Clarke) Church, E 21st and Cherry sts

**Northridge** (Forty-first, Los Angeles): Nov 23, Fri, 8pm‡, "The Touch of Spirit" (Clarke)\*

**Pomona:** Nov 12, Mon, 8pm‡, "The Life That Is Worth Living" (Henniker-Heaton) Church, 1665 N San Antonio av

**Porterville:** Nov 18, Sun, 3pm‡, "God's Man or Adam's Man?" (Jones) Masonic Temple, W Oakmont and N Indiana sts

**Santa Barbara:** Nov 19, Mon, 8pm‡, "Can I Truly Be Myself?" (Henniker-Heaton) Church, 120 E Valerio st

**Santa Rosa:** Nov 19, Mon, 8pm‡, "God's Man or Adam's Man?" (Jones) Church, 330 North st

**Simi Valley:** Nov 20, Tues, 8pm‡, "The Life That Is Worth Living" (Henniker-Heaton) Church, 1206 Erringer rd

**Stockton:** Nov 18, Sun, 2.30pm‡, "The Language of Soul" (Clarke) Church, 2050 W Swain rd

# CHRISTIAN SCIENCE SENTINEL

<b>CONNECTICUT</b>	<b>New Milford:</b> Nov 19, Mon, 8pm±, "Life Without Lack" (Mondino) Church, 2 Main st
<b>FLORIDA</b>	<b>Clearwater</b> (First): Nov 20, Tues, 8pm±, "Christ—The Light Shining in Darkness" (Jeffery) Church, 210 W Turner st <b>Key West:</b> Nov 20, Tues, 7.30pm±, "What Christian Science Teaches About Intelligence" (Tainsh) Key West Woman's Club, 319 Duval st <b>St Petersburg</b> (Second): Nov 18, Sun, 3pm±, "Christ—The Light Shining in Darkness" (Jeffery) Church, 6099 Central av <b>Sun City Center:</b> Nov 18, Sun, 3pm, "What Christian Science Teaches About Intelligence" (Tainsh) St Andrews United Presbyterian Church, 1239 Del Webb blv
<b>GEORGIA</b>	<b>Atlanta</b> (First): Nov 18, Sun, 3pm±, "The Direct Relationship Between God and Man" (Williams) Church, Peachtree at 15th st
<b>ILLINOIS</b>	<b>Quincy:</b> Nov 23, Fri, 8pm±, "The Healing Power of God in Business" (Charbeneau) Church, 1664 Vermont st
<b>IOWA</b>	<b>Oskaloosa:</b> Nov 19, Mon, 8pm, "The Healing Power of God in Business" (Charbeneau) Church, 406 High av, E
<b>KANSAS</b>	<b>Goodland:</b> Nov 18, Sun, 2.30pm, "The Consciousness of the Healing Christ" (Grant) Church, 10th and Broadway
<b>MASSACHUSETTS</b>	<b>Boston</b> (The First Church of Christ, Scientist): Nov 18, Sun, 3pm±, in Spanish, "Do You Need a Change of Heart?" (Mondino) Sunday School, Christian Science Center
<b>MICHIGAN</b>	<b>Rochester:</b> Nov 18, Sun, 3pm±, "Christian Obedience: Our Divine Protection" (Spencer) Church, 1119 N Main
<b>MISSISSIPPI</b>	<b>Jackson:</b> Nov 11, Sun, 3pm±, "There Is a Way Out—God's Way" (Kyser) Large Rehearsal Hall, Mississippi Arts Center, 201 W Pascagoula st <b>McComb:</b> Nov 18, Sun, 3pm, "Prayer Is Effective in Our Economy" (Leever) Church, Maryland av
<b>MISSOURI</b>	<b>Clarkson Valley:</b> Nov 13, Tues, 8pm±, "The Consciousness of the Healing Christ" (Grant)* <b>Kansas City</b> (Fourth): Nov 18, Sun, 3pm±, "The Healing Power of God in Business" (Charbeneau) Church, 5010 Blue Ridge blv <b>Kansas City</b> (Sixth): Nov 15, Thurs, 8pm±, "Christian Science and the Achievement of Good" (Strong) Church, 400 W 67th st <b>Sedalia:</b> Nov 18, Sun, 3pm, "Christian Science and the Worth of Man" (Rennie) Church, 120 E 6th
<b>NEW MEXICO</b>	<b>Clovis:</b> Nov 19, Mon, 7.30pm, "The Consciousness of the Healing Christ" (Grant) Community rm, First Federal bldg, 801 Pile st
<b>NEW YORK</b>	<b>Port Washington:</b> Nov 24, Sat, 3pm±, "Life Without Lack" (Mondino) Church, 2 Beacon Hill rd
<b>OHIO</b>	<b>Lakewood</b> (joint lecture): Nov 18, Sun, 3pm±, "There Is a Way Out—God's Way" (Kyser) Lakewood Civic Auditorium, 14100 Franklin av
<b>SOUTH DAKOTA</b>	<b>Aberdeen:</b> Nov 13, Tues, 8pm, "The Healing Power of God in Business" (Charbeneau) Johnson Fine Arts Center, N.S.C. campus, South Jay st
<b>TENNESSEE</b>	<b>Kingsport:</b> Nov 18, Sun, 3pm±, "In God's Sight, What Are We?" (Roegge) Church, 905 Yadkin <b>Knoxville:</b> Nov 19, Mon, 8pm±, "In God's Sight, What Are We?" (Roegge) Church, 3622 Kingston Pike, SW
<b>TEXAS</b>	<b>Austin</b> (Second): Nov 19, Mon, 8pm±, "Have You Found Yourself?" (Alton) The Regency rm, Villa Capri Motel, 2300 N Interregional Hwy

## CHRISTIAN SCIENCE LECTURES

**Corpus Christi:** Nov 20, Tues, 8pm±, "Spiritual Man Discovered" (Tyler) Church, 1102 2d st

**Dallas** (Fourth): Nov 18, Sun, 3pm±, "Spiritual Man Discovered" (Tyler) McFarlin Memorial Auditorium, Hillcrest at McFarlin (S.M.U. campus)

**Longview:** Nov 24, Sat, 3pm±, "Spiritual Man Discovered" (Tyler) Church, 601 E Methvin

**San Antonio** (Second): Nov 18±, Sun, "What's Your Greatest Need?" (Alton) Church, 806 Belknap\*

**Victoria:** Nov 24, Sat, 3pm± (Alton) Church, 302 W Stayton\*

**VIRGINIA** **Arlington** (First): Nov 18, Sun, 3pm±, "Come Join Christ's Health Revolution" (Collins) Church, 890 N McKinley rd

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*Science and Health with Key to the Scriptures* by Mary Baker Eddy is the textbook of Christian Science. It is available in English, in English-Braille, and in Danish, Dutch, French, German, Greek, Indonesian, Italian, Japanese, Norwegian, Polish, Portuguese, Russian, Spanish, and Swedish. It may be obtained from any Christian Science Reading Room, or ordered directly from **Miss Frances C. Carlson**, Publisher's Agent, One Norway Street, Boston, MA, U.S.A. 02115.

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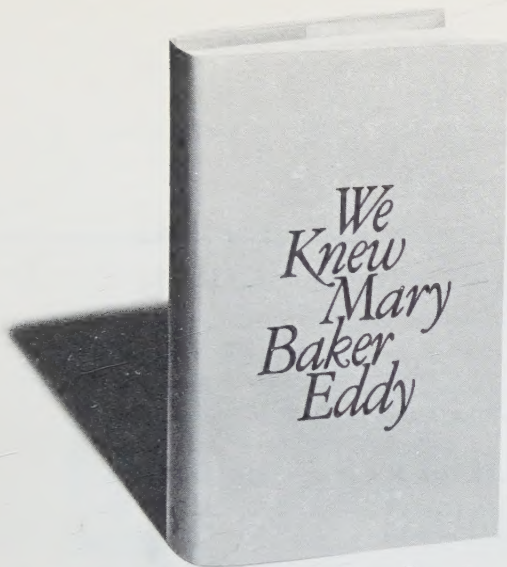
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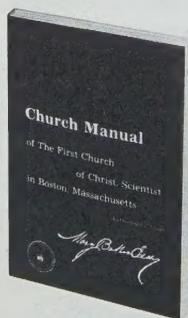
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